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A GOOD OLD AGE.

Our yesterdays have made us old. In the light of Christ and his religion, every period of human life is instinct with particular privilege, and capable of reflecting a particular glory. An abiding interest in such a fact as the infinite God is itself a fountain of youth. Many a man never loses his youth, because into his spirit there came in early days a life which reached out toward the eternal God, and this ever expanding life has given to him a constant growth, and because at eighty God is still expanding him by new revelations, there is no old age. Faith in God as the one changeless fact in all the changing universe is the spring of genuine youth. A "good old age" is an old age, which by the influence of great ideas, has attached the gains of experience each to the other, so that at last they have made life a unit. One of the great thoughts which has made many an old age a throne of glory is this: "God is the author and impulse of a great movement in the universe in which I live. That movement is the one fact which binds age to age and is the soul of history. Let us, then, fairly face the fact that to us 'a good old age' means a Christian old age. Great tasks has God reserved for age's trembling hands, the task of hopeful waiting, the task of making youth look forward to age without sorrow. Jesus Christ is 'the same yesterday, today and forever.'" Let us get this fadeless youth in our souls. He is the light of the world; light for morning, light for noonday, light for eventide.

An old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee to the grave.

—From Sermon by Dr. Gunsaulus in Christian Herald.

PACIFIC Theological Seminary.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 7, 1904

THE FIRST PRINTED BOOK.

The first complete book ever printed by movable types was the Bible. In this respect, as in so many others, it is the first of books. Somewhere about the year 1450 A. D., the exact date being unknown, John Gutenberg produced at Mentz, Germany, as the very first result of the invention of printing, the edition of the Bible, which is called by his name, the Gutenberg Bible. The work was printed in two volumes, the first having 324 leaves, the second 317 leaves. There are two columns on each page, with forty-two lines to the column, and seven-eighths of an inch between the lines. The letters are the large Gothic characters. Beside the books of our canon, this Bible contains some of the writings of Jerome.

There are two copies in the National library at Paris, one printed on vellum in four volumes, the other printed on paper in two volumes. Like most of the earliest of printed books, these bear no date. But this note in Latin is written in red ink at the end of one of the volumes: "This book, illuminated and bound by Henry Cremer, vicar of the collegiate church of St. Stephen at Mentz, was completed on the feast of the assumption of the Blessed Virgin Mary A. D. 1456. Thanks be to God. Hallelujah."

The printing of this great work ruined the inventor. Before he could finish his undertaking he used up all his means. He then borrowed from his friends. One of them secured himself by a mortgage on the press and materials, and when Gutenberg was unable to satisfy him he seized all and let him turn away penniless. He was then aided to establish another press in the same place, but this attempt had a similar ending. In the pitiful end of this genius history once more repeated herself. Gutenberg died a few years later, "poor, childless, and almost friendless, after laying the foundations of an art which was soon to dominate the world."

One of the most wonderful features about the invention of printing is its immediate excellency. The very earliest specimens of the art are said to be marvels of clearness and beauty. This Bible of which we are speaking, though the first of printed books, is considered the most splendid example of typograhy extant. God thus provided in his own way the necessary means for the progress of that Reformation of his Church, which, only a few years later, was to usher in the marvellous and blessed era of modern progress. For, after all, this was all of God. The art of printing was no more man's invention than it was God's creation. De Vinne says that Gutenberg's mould for making movable types was the key to all that followed. But in the beginning God had put certain possibilities into brass, copper and wood; and afterward, when the fullness of the time was come, the same Being endowed this particular child of his with the gifts of brain and hand necessary for the calling forth of these posibilities. The press, with all its blessings is a part of God's provision for his family on earth.

Is it not then a significant fact, that the first book to come from the printing press should be the word of God? As Hallam writes, "We may see in imagination this venerable and splendid volume leading up to the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of heaven." And what a multitude of Bibles, in whole or in part, have been printed since the days of the Gutenberg Bible. Less than six books ever written has been translated into as many as forty languages. The Bible has been translated into more than two hundred tongues. More than that, the Bible is the only book for which languages have been invented, that it might be read in parts of the world whose people had never before known printed or written characters. "His word runneth very swiftly." But imagination will never weary of contemplating the man and the crude materials by which was produced the first of that endless series of millions of Bibles, the first printed book.

A MAN'S VALUE TO GOD.

God, who made us, knows best what we are worth. Jesus declares that the individual soul is "of more value than many sparrows," and that there is no profit in gaining the whole world if the higher life of the soul be lost. This estimate is not only reliable, it is final. The facts are all in, and the Master has weighed them with unerring judgment. The value of the man is great, exceeding great.

We are not thinking now of man's value to society, great as that is, nor of his value to himself, though this is considerable. We are thinking first of all of his value to God. There is a gain in placing the emphasis here. It disposes of a multitude of misconceptions. It destroys fictitious values. It silences carnal clamor. Before its solemn judgment seat the soul's primal relationship to God who loved it into being gets a hearing. God's claim has priority. In adjudging values, our first question is: What is a man worth to God? Jesus answers: "Of more value than many sparrows;" more valuable than the whole world.

Let us stand forth in clearest light. Every soul is

of exceeding great value in God's sight, and to God. It means that God has need of him, can not spare him, would be bereft if the should lose him,—yea, is bereft because he has lot him, and therefore seeks him with sorrowing love until he finds him. God's love illuminates our theme. Man is of untold value to God, for God has loved him with a self-justifying love. Reason is at the heart of love. God can love the unloving, but he cannot lavish his love upon an object which has no intrinsic or potential value. Doubtless the love of God manifested in Jesus Christ has enhanced the value of every soul which it redeems. "Ye are bought with a price."

The thought we are considering has power to keep us sober amid the intoxicated throng of worldlings who drink deep at the fountain of sensuous delights, but who find no joy in spiritual fellowships and have no eye for the value of eternal realities.

We must accept God's estimate with humble but joyous faith. Every redeemed sinner is a saint in the making. We are "called to be saints." There is a glory in God's finished works; there is also a "glory of the unperfect." We are conscious of failure at every turn. But God has his eye on the raw material and knows what he can make of it. Let us believe in him more simply and wait with patience while we labor without ceasing at our task. Let us put no discount on God's full values. Let us not hold ourselves too cheap. What we are tempted to cast away as rubbish may be just what the Master Builder is looking for to adorn the palace of the King. Each of us can say with Browning:

"All instincts immature,
All purposes unsure,
That weighed not as his
work, yet swelled the man's amount
Thoughts hardly to be packed
In a narrow act,
Fancies that broke through
language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God,
whose wheel the pitcher shaped."

The death of Herbert Spencer removes a remarkable figure from the world's patient and persistent toilers. He undertook an enormous task, under a weight of depression which makes the courage he displayed simply monumental. He succeeded and he failed. He exerted an influence on the contemporary thought which was nothing short of epoch-making. The vast system he spent his life in constructing already shows sign of dissolution. It was great, but we look for a greater. Some of his work will abide, and in this rests his title to the world's respect and gratitude. Let us be thankful, too, for his failures. "The Unknowable" of Herbert Spencer will never command the love and confidence of mankind as does the God made known to us in the radiant face of Jesus Christ.

Panama is a republic and the administration at Washington is getting the praise and the blame. It will perhaps never be clear to all that President Roosevelt took the wise course in recognizing the new republic. It is declared to have been the intention of Colombia to postpone the treaty with the United States until after the expiration of the concession to the French Panama Co., in order that she might confiscate the French company's rights and sell them to the United States, pocketing a clear forty million dollars by the transaction. The President's action, then, meant really the prevention of French occupation of the Isthmus, with no end of ugly complications.

The election of Dr. Ira Landrith, of Nashville, Tenn., as the General Secretary of "The Religious Educational Association," means that this important organization is now ready for an aggressive forward movement. Dr. Landrith was formerly editor of The Cumberland Presbyterian. He brings to his new position great natural ability, reinforced by wide experience and acquaintance with men. The next, being the second annual convention of the Religious Educational Association, will be held in Philadelphia, March 2-4, 1904. An interesting program has been issued. The great general theme of the convention will be "The Bible in Practical Life."

The unspeakable horror of the recent theater fire in Chicago is not mitigated by the statement that the building was pronounced fire-proof by the architect and builders. We now know from the ghastly spectacle of nearly six hundred corpses, that helpless women and children and strong men can be burned to death in a fire-proof structure. Accessory causes were present it is true: the electric lights went out and the doors could not be opened; but the prime cause was fire. The whole world extends sympathy to the stricken city.

The race track is an evil. It has always been an evil. It was as great an evil before Secretary McKowen, the trusted official of the University of California, was discovered to be a defaulter as after the discovery was made. His fall was directly caused by track gambling. Is it not time to renew the attack on Ingleside, not because the State has lost money on the races, but because race-track gambling is evil, only evil and that continually.

We are glad to see that socialism of the more radical type failed to receive the endorsement of the American Federation of Labor, of which Samuel Gompers is president. By an overwhelming vote the socialistic tendency met defeat; and for this the country will be devoutly glad. Labor, allied with reason, will win its cause whenever the cause is just. An unreasoning contention must inevitably postpone the day of final victory for the right.

There are too many street car accidents in San Francisco these days. The company hold the carmen

responsible for them, and the carmen throw the blame on the company. The public will blame both with impartial severity unless measures are soon adopted which will give promise of greater security to those who have occasion to cross our crowded thoroughfares.

Acorns From Three Oaks.

Aloha.

The Name Above Every Name.

We have just closed the first Sabbath of the New Year. The closing days of the old year were full of the story of Jesus—chiefly the story of his birth and beautiful babyhood. Songs, prayers, and sermons were about Jesus.

The train-loads of evergreen trees, the tons of Christmas berries marketed in the cities, the crowded stores, the decorated windows, the numerous Santa Claus salesmen, the Volunteers and Salvation Army lassies getting ready for Christmas dinners for the poor, the gorgeous services of the cathedrals, and the loving gatherings in missions, were all signs how the world is going after him. These strikers are, though, in a blind way. It is only in Christian countries that men know enough to strike for their rights. The first Sabbath of the year is full of the praises of him whom we praised all last week and the week before. We sing heartily the hymn, "Tell Me More Ab Jesus." We feel it. We mean it. The pastor's stories of Zacharias, Elizabeth, Joseph, Mary, Gabriel and Jesus do not cloy. They please. They feed the mind and satisfy the heart. Sweet-voiced young men come to the country and delight us with the same songs they sang in the city at Christmas, and we are not cloyed; we are charmed.

We are to have four cottage meetings, one church meeting, a Ladies' Church Aid Society, an annual meeting, and an old-fashioned "Bee" to improve the church grounds recently enlarged. A working Christians' picnic dinner just follows the "Bee," and then preparation for the annual meeting.

In all these Jesus will be the theme—the wondrous babe, the beautiful boy, the artisan obedient and loyal amid the fragrant shavings of that carpenter's shop at Nazareth where no strike was necessary; the sufferer in Gethsemane; the Savior on Golgotha's cross; the Divine Man the whole Roman army could not keep down in his rocky tomb. The risen, glorious Lord who intercedeth with the Father for us, who watches us with the minuteness of inspection which cares for fluttering sparrows, counteth the hairs of our heads, and marks our heart-beats and our tears. And all we say and sing and think of him will be inadequate. Even we old parsons hope once, 'ere we die, to preach one sermon up to the mark of his perfection, but we won't. Our standards grow more critical. We have always failed; we always shall. We shall never be satisfied until we awake in his likeness.

Human Heroes Get Praise Enough.

Suppose Monday night was Washington's night; Tuesday, Lincoln's; Wednesday, Gladstone's; Thursday, Queen Victoria's; and Friday, David Livingstone's, how many would harness horses in the country, and, after a day of toil, drive even in the moonlight and over good roads to do honor to these noblest of earth? How few would keep it up year after year?

We pause at McKinley's monument once or twice a year. We speak his honored name with reverence, but were the most enthusiastic republicans to be called to McKinley's memorials as often as our pastors invite us to communions, we would tire. We enthuse, and ought to, over a brave and pure President, but no Roosevelt Club will ever get us one hundred and four times in any one year—not even in campaign year! We can have praises of human heroes ad nauseam, but we shall never praise our Savior as we ought until we see him as he is.

Dr. Bushnell was right. It is not possible that a being who can call forth the love and adoration Jesus does should be a mere man.

A New Definition of Joy.

Our minister gave it to us last Sunday. He could not tell if he had read it or if he had composed it. Never mind; it's good. Joy is "Peace in motion." Christ gives us peace. If now we go ahead in peaceful spirit to do his will, joy bubbles up in our hearts as the spring runs gladly in the mountains. Go in, friend, brother, for this: "Peace in motion." Plant a tree by the church whose shade shall gladden worshippers when you are in the temple not made with hands.

Take a flower and a kind word into the sick room. It is not easy for all lips to speak sympathy, but the heart has an eloquence of its own, and hearts know heart signs and heart language.

There is not, in all our mountains, a struggling, burdened church that does not offer "peace in motion" for some Christians who will take it on his heart. Rightly men, using banks, genial and prompt treasurers; consecrated women and intelligent missionary teachers, some churches, by their high standards, are good business colleges for their younger members. If you will study usefulness in your Young People's Society of Christian Endeavor, until they will welcome you among them, forgetting you are seventy, you will give them three score and ten illustrations of "peace in motion."

Be so generous with your horse that the gloss on his back shall teach it. That's the sort of religion the prophet sang of "In that day there shall be, on the bells of the horses, holiness unto the Lord." True helpfulness to man is holiness unto the Lord. Thank God for peace. Put your "peace in motion," and some hallelujahs in your soul will be musical aids to men.

A GREETING FOR 1904.

I rejoice with you on the opening of a new chapter in the book of life, and I am persuaded that we may determine in advance the substance of what is to be written.

I wish for you courage equal to every difficulty, cheerfulness under every vexation; charity to find good in everybody.

I wish for you Health enough to make hard work desirable, Happiness enough to make you thankful, but not proud, Hopefulness in the eternal life, which has now its beginning, to put to shame the fear of death and the dread of all lesser ills.

I wish for you loyalty to every good cause in which you ought to be interested, Liberty to do and to enjoy all that is worth while, Love for everything that God has made.

I wish you wealth enough to supply your rea-

sonable wants, Wit enough to appreciate the humor in the ills of life, Wisdom enough to find the real back of all appearances, and to rejoice in the companionship of the Spirit.

I wish, above all things, that you may keep your body clean, your mind pure, and your spirit sweet, strong and sane.

All of this may be ours if we follow in the true and living Way.

Raymond C. Brooks,
January 1st, 1904. Pastor Pilgrim Church.

THE MODERATOR TO THE CHURCHES.

To the Congregational Churches of the United States:

Dear Brethren:—Once more I address the churches of the Pilgrim faith and order concerning some subjects about which Congregationalists should have definite and intelligent opinions. At the first a few personal words may not be out of place.

I have long felt that during the entire period for which he is elected the Moderator of our National Council should be the servant of the churches. It is too late to speak positively as to the intention of those who adopted our Constitution and Rules of Order. We have no guide to their purpose except the document itself. Repeatedly and explicitly Articles V and XIV of the By-Laws refer to the Moderator as one whose duties do not cease with the meetings over which he presides and, therefore, I cannot doubt that the authors of those rules looked toward a time when a different interpretation than has usually been given to them would be desirable. Conditions now do offer larger opportunities of service than were open a few years ago.

I refer to this subject again, not to justify my own interpretation of the Moderator's duties, but to express the hope that those who may be called to this honorable position in the future will make it a part of their privilege to study the tendencies of the time, so far as they have to do with our polity, and report the same to our churches. Experience has proved that such service may be undertaken now without danger of infringing on the liberty which is so sacred to all sons of the Pilgrims.

Since his last letter to the churches your Moderator, by special invitation, has been permitted to attend two great conferences of Congregationalists, viz.: the Pacific Coast Congregational Congress, which was held in Seattle in May, visiting at the same time, and also by special invitation, the churches on the Pacific Coast, reaching from San Diego in the South to Everett, Wash., on the North; and the Congress of Colored Congregationalists which convened at Atlanta in September. The first taught him that our churches on the Pacific Coast are strong and influential, that the ideals and institutions of our fathers are as vigorous there as in any part of the land; that quite as much of our intellectual and spiritual strength are to be found west of the Sierras as east of the Alleghanies; and the second was a wonderful revelation of the progress made by the colored people in culture, character and all that should distinguish Christian citizens.

I now turn to a few subjects which should have the attention of American Congregationalists. Some of them refer to questions of administration, and others to our relations to the nation and to the kingdom of God.

Union With Other Denominations.

The subject of organic union between the United Brethren, the Methodist Protestant and the Congregational churches have been under consideration during the past year. Representative committees of these denominations have reached the following conclusion: The three bodies will hold to the truth as it is in Jesus: for the present each communion shall retain its own name and autonomy, but each shall add to its name the words, "in affiliation with the General Council of the United Churches;" these denominations shall create a General Council on the basis of one delegate for every 5,000 members; the powers of the Council shall be advisory, and any action which it may take shall be referred to the constituent bodies for approval.

The membership of the United Brethren is 250,000, of the Methodist Protestant 180,000 and of our own churches 653,000. If this plan should be consummated the resulting body would number more than 1,000,000.

The proposed union can hardly be effected without delays, but the fact that so much has been accomplished in so short a time, and with such unanimity, is surely prophetic. Our brethren of the other denominations know full well that with us the unit of organization is the local church, and that the action of no committee can bind the various churches. With that clearly understood we should now seek mutual acquaintance. Our various conferences, associations, clubs and clerical unions may well invite representatives of these bodies to address them on their distinctive characteristics, what they expect of us and what we may expect of them. We need not be unduly anxious lest the liberty of the local church be invaded, for that is impossible. In all denominations there is a movement toward local autonomy. Liberty will take care of itself. We shall be called upon to take some action on this subject when the National Council meets at Des Moines, and that action should be intelligent. The recommendations of the committee should, therefore, receive immediate and earnest consideration.

Unification of Denominational Meetings.

The next meeting of the Council will mark an epoch in the unification of our denominational work. It is to be held conjointly with all the meetings of our missionary societies except the American Board. A plan has been agreed upon by which the societies may have their own anniversaries, and yet meet with the Council, thus insuring attendance of the delegates from every part of the country sent by the churches to the Council. It is much to be regretted that the meeting of the American Board is not also incorporated with that of the Council so that our missionary activities might be presented in their unity and entirety to the representatives of all the churches. Our people are burdened with too many meetings. One great gathering in which the various phases of the missionary enterprise could be studied in their mutual relations would make a more profound impression than two smaller meetings, especially when one of them is not a delegated body. That this plan may be properly carried out the meetings of the Council should be annual rather than triennial, and the annual meetings should begin at once. According to our constitution the necessary changes could be accomplished at the next session of the Council, if one or more State associations were to propose the alteration of the constitution; such proposal being published with the notification of the next session of the Council.

The Distinctive Problem of Congregationalism.

I come now to the distinctive problem of Congre-

gationalism in our time. It is the harmonization of independence and fellowship in the spirit of evangelism. We have enough liberty; but we have not enough co-operation, and our co-operation must somehow be secured without sacrifice of independence. In the modern world the sanctity of the individual mind and conscience has received renewed emphasis. There is no hope for any man who is not loyal to his own convictions. Yet those who hold the antagonistic religious opinions have to live together and to learn to co-operate in society and in the State. Our problem is the blending of various and often divergent individualities in common service for the kingdom of God. That requires the frank recognition of the inevitableness of differences. There is uniformity nowhere in the universe. The harmony of the creation is the blending of things which are unlike. The power of the State is realized in the union of opposite and opposing tendencies. We must be willing to leave to the local church all which naturally belongs to it, viz.: the terms of its membership, the forms in which it will worship, the words in which it will confess its faith, the management of its own property and at the same time expect all the churches to combine and co-operate in common efforts to reach men with the gospel. This result will be possible only as individualism is taken possession of and inspired by such a passion for the salvation of souls as shall make co-operation as necessary to our Christian life as independence.

Congregationalism and the Nation.

Startling changes in our Republic, both as to racial characteristic and social and moral ideals are in progress. For a century this was a fairly homogeneous nation; it is not so now. Henceforward the Americans will be neither native nor Anglo-Saxon, but a composite people. Jews, Poles, Hungarians, Roumanians, Armenians, Syrians, Italians, Swedes, as well as English, German and French are coming to our shores in vast numbers, and many of them with such hatred of government as is born of long oppression. A larger number of emigrants by more than one hundred thousand landed at the port of New York during the last year than in any year of our history. The colored population also is increasing with great rapidity, and "the race question" is more serious than at any time since the Civil War. In addition the expansion of our territory has laid upon us new obligations. With the increase in emigration and the enlargement of our borders national and individual ideals are changing. It sometimes seems as if we were witnessing a reversion toward the barbarism of the middle ages and the paganism of ancient Rome. The Sunday of our fathers, in the larger cities, has entirely gone. Determined opposition to our public school system, in the interest of denominationalism, is manifesting itself in some quarters. The strife between labor and capital has been intensified, and an era of industrial war threatens to crowd out what was hoped would be an era of friendly co-operation. This has been aggravated by the growth of enormous fortunes, by the undue influence which money possesses in the administration of affairs, and by the foolish and wicked display on the part of persons of large wealth who have thus helped to widen the gulf between the "classes and the masses." We are now one of the Great Powers. We are experimenting in the way of a larger army and navy. Those who live in such times and in such conditions are inevitably absorbed by the things which are seen. When the problem of existence is imperative, spiritual truths are likely to seem indistinct and evanescent. And yet, whether realized or not, the fountains of our being are all in the unseen. He who loves his country and his fellowmen, and most of all he who appreciates the dependence of progress on spiritual attractions, must survey these and other similar facts and tendencies with anxiety, if not with foreboding.

In a time like this have the churches of the Pilgrim faith and polity a distinctive mission? It seems to me that they have been prepared by their history for singular service, and for the following reasons:

The problems of the immediate future are largely social and political. They demand a knowledge of history, respect for the opinion of others, and yet a willingness, if the need arises, to ignore traditions. These qualities, at least, the Congregational churches may claim to possess. We have fought out the battle for intellectual and spiritual freedom which many other denominations are just entering. Differences of opinion about theology and criticism are, perhaps, as great as ever, but we have passed the period of controversy.

The right of men to think and to be loyal to their convictions under the leadership of the Spirit, has been dearly won, and will never be surrendered. We have no side issues and are not hampered by bondage to the past. Heretics are allowed to move in their own eccentric orbits, while the mass of the churches is kept together by a passion for evangelistic and philanthropic service. We are able, therefore, to use all our time in applying the teachings of Jesus to the ameliorations of human conditions and to the preaching of the gospel throughout the world.

Again, the democratic spirit is the spirit of the age. Have we been discouraged, as we have seen how slowly the Pilgrim polity has grown? At last our hour has come. Henceforward and forever the world belongs to the many. This fact is a Macedonian cry. The children of the Pilgrims, by their polity and by their preaching, have always insisted on human brotherhood and the parity of all men, not in natural ability but in natural rights. There are no rulers but many servants in our fellowship. Every man has influence in proportion to his character, and not in proportion to the wealth or titles which he has inherited. Democratic churches alone will satisfy those who have repudiated political tyranny.

A polity which affirms, and has always affirmed, the equality of all men of every class and color in their right to think and to speak their thoughts, is peculiarly adapted to the day when the people hold the sceptre. Moreover, the kingdom of God as the goal of history is rising to the loftiest place in the minds of prophetic thinkers and the unity of the world which, until recently, was regarded as a dream of enthusiasts, is now swiftly approaching realization. Those who have caught a glimpse of the glory of the kingdom will be content with no narrow interpretation of the purpose of God toward humanity, and those who have been taught brotherhood by the church in which they worshiped will not be the last to respond to the larger patriotism. Free and independent churches have peculiar opportunities and duties in a time when the unity and democracy of mankind so surely approaches.

The Supreme Need of Our Churches.

But liberty and brotherhood will not come of them-

selves. How may they be secured? This leads to the inquiry:

What is the supreme need of the American churches? It is for such a spiritual awakening as shall make the realization of God a common experience and the righteousness of Christ the common possession. We have won our liberty to think and to worship; we are radical in our democracy, but these characteristics are not enough; we must now learn to harmonize independence and evangelism. To this end all effort should be directed.

We have a noble history. Education is common among our people. We have hospitality for all that literature, art and science have achieved, but the desire and the power to persuade men to accept the gospel as the only salvation for this life, as well as that which is to come, are strangely absent. I cannot resist the conviction that this sad fact needs more thoughtful consideration than any other that the American churches are now facing. What is its cause? Is it the result of the newer religious thinking? I cannot believe that it is. But if that should be proven to be true, then we must frankly confess it, and, somehow, learn to combine enthusiasm for saving men to righteousness with loyalty to the newest thought. I fear, however, that the cause is the invasion of the pulpit and the church by the materialistic ideals which monopolize attention in these strenuous days.

But, whatever the cause, it is high time that we listened to the still, small voice which, with no uncertain emphasis, is saying to the people alike, "What doest thou here?" The only way to counteract such an influence is by a more vivid realization of God. The churches will be touched with Pentecostal fervor when the Pentecostal spirit once more inspires them.

The children of the Pilgrims with the sacred traditions of Scrooby, Austerfiekd, Leyden, of the Mayflower and of Plymouth, of Robinson, Brewster and Bradford, must learn to use liberty and democracy solely as a means of advancing the kingdom. We may not be the largest of the Christian tribes but our message and ministry are sacred as any. Who knows but what we have been trained for this peculiar time?

Conclusions.

The gospel as the special and glorious revelation of the will of God for individuals and the world, more than ever, should be made the staple of our preaching. It would be a sad day for hearts hungering for reality if they were compelled to accept the husks of destructive criticism instead of the gospel. Let us turn to this perennial theme as those who realize that they have a divine message, and preach it in all its breadth and power during the entire year on which we have entered.

Let us adopt our methods of action to the needs of this time. While we hold fast to the independence of the local church, we should close ranks for aggressive work in missions, in municipal, national and world-wide moral reform. Our cities need cleansing; our politics need to be made righteous; our nation needs to be delivered from the effete ideals of old-world governments, and the social order needs to be delivered from commercialism and permeated with the spirit of Christ. The task is vast; co-operation is imperative, and the methods of the past will not answer.

We should resist all encroachments on our public school system, because the people must be educated if they are to rule wisely.

We should rise above all race antagonism and exemplify in our churches the universal human brotherhood that knows no difference of color, class or condition, and treats all men as equal in the love of God and in their natural rights.

We should resist all efforts at national aggrandizement which have not as their controlling motive the welfare of humanity.

We should insist that the Law of Love and the Golden Rule be made supreme in all the social order; and that the only justification of exceptional wealth and strength is the opportunity which they offer for mutual service.

We should help to create a public sentiment which will insist that all international disagreements be referred to the Tribunal at the Hague for arbitration, and thus do our part toward the total abolition of war.

And, finally, we should seek, above all other things, for such a realization of God as He is revealed in Christ as will make all places, all duties, all races holy, and all service of man as joyful and sacred as the worship of God.

Wishing for you grace, mercy and peace,

I remain,

Very sincerely yours,

Amory H. Bradford.

THE NATION AND THE NEGRO.

A Sermon by Rev. Austin Rice of Walla Walla, Wash.

Text—Colossians iii:9-12: "Seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed into knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all."

"The problem of the twentieth century is the color line." So writes Prof. William Du Bois, one of the foremost leaders of the Negro race. His opinion is shared by thoughtful students of American political and social life.

The census of 1900 reported in the United States 8,840,000 Negroes, about eleven per cent. of the total population. For the decade from 1890 to 1900 the proportion of Negroes did not materially change, there being a slight loss, owing to the large number of immigrants, while if these were excluded, the colored race showed a gain of two per cent. in population as compared with native whites. There are no signs, as was supposed twenty years ago, that the Negro race will multiply so rapidly as to overtake the white.

In two States, Mississippi and South Carolina, the Negroes number 58 per cent.; in four others, Louisiana, Georgia, Alabama and Florida, they constitute between 43 and 48 per cent.; while in five more States, Maryland, North Carolina, Arkansas, Tennessee and Texas, they are between a fifth and two-fifths of the population. It will be seen thus, that in eleven States of the Union the Negro is present in sufficient numbers to form an exceedingly important element in the political, social and industrial life of the Commonwealth; while in the first six States he is the one factor not to be ignored in the concerns of life.

But let us make a visit, with Prof. Du Bois as our

guide, to a typical county in the "Black Belt" of Georgia. We follow our guide into the "Jim Crow" car; we need not be alarmed; a white man may ride in this car; but no Negro save in the capacity of a servant, may ride in the white man's coach. At the very outset, thus, of our journey, we are confronted by the color line; separate cars, separate hotels, separate parks and places of amusement, separate—O the sting and shame of it all!—separate churches bearing the name of Christ!

The county which we shall visit contains 10,000 colored and 2,000 white people. We enter a cabin. One room of rough boards; one door; a square hole with a wooden shutter for a window; no glass; no safe floor; a smoky fireplace, a bed or two, a table, a wooden chest and a few chairs, are all we find. Sometimes the cabins are tidy and neat; but generally dirty and smelling of eating and sleeping. "One may find families of eight or ten people in one or two rooms, and worse overcrowded than in the worst tenements of New York City." The ignorance is appalling. It is not merely that two-thirds of the people cannot read or write, but there is complete ignorance of life; of that great range of knowledge that a Pacific Coast boy drinks in unconsciously from earliest childhood. Slavery forbade their fathers to learn. Of true home life they had none.

These people may be divided into three classes. the "vicious and lewd," about a tenth; the upper class, who are out of debt, and own little homes, another tenth; while the remaining eight-tenths could not fairly be called dishonest or lazy. They are hard working and reasonably honest; but terribly shiftless, knowing nothing of economy and having no business skill. They labor steadily five days in a week and all come into town on Saturday. They receive in many cases only from 35 to 50 cents a day.

Probably the most disheartening feature of this typical county is the all but hopeless indebtedness of the laborers. And in fairness to the white men of the South it should be said that much of the oppression is due not to the native Southern gentleman, but to the Northern money-lender and sharp tradesman. The average Negro has absolutely no capital to start with; he pays perhaps a third rental for the use of the land on which he raises his cotton; he buys all his goods on credit, frequently paying $5 for what $3 in cash would have purchased; he gives a chattel mortgage at a monstrous rate of interest, for his tools. Add to these disadvantages the steadily falling price of cotton (for the high price in cotton this year was speculative and none of it filtered down to the Negro laborer) and the dismal fact remains that the average Negro renter ends the season debt, having gained only his board and the tattered garments on his back. In the year of low-priced cotton, 1898, out of three hundred tenant families, seventy-five cleared over and above bare living expenses, $1,600; that is twenty-five dollars per family. Fifty families came out even, and one hundred and seventy-five were $14,000 in debt!

It must be confessed to the shame of the American people—and more to the shame of the Northern money-lender than to the true Southern gentleman—that there are wide sections of country, remote from the cities and centers of civilization, where the Negro is being kept in a condition of serfdom and of peonage little better than slavery. Did you know that there are sections of the South today, where by unwritten law any white man may stop a black one, demand his business, and if not satisfied with the replies have him arrested? The white people constituting an unofficial police board! Did you know that in many districts the Negro is not allowed to leave the place where he is working? And that recently in Georgia a man was arrested for trying to persuade a company of Negroes to seek a more remunerative employment than the service of a farmer for whom they were working?

The difficult problem is how to help that hard-working, unskilled, embittered toiler, who through his ignorance sees all his fruits of toil going to the money-lender, until he loses all incentive for industry, and degenerates into a hater of the white man. And that other class, scarcely less disheartening, the "happy-go-lucky Negro," contented with nothing,—and getting it. What can be done for them?

We are told repeatedly that the white people are grossly immoral. Prof. Du Bois denies this charge. The standard of morality is not as high as one could wish, but illegitimate births are fewer than in Italy or Austria. A careful examination and house to house canvass even amid such qualor and ignorance, revealed three-quarters of the homes as chaste. The sore spot in the sex relations of the Negro is the habit of free and loose marriage; a co-habitation, which while it lasts is in their minds the moral equivalent of marriage; but these homes are frequently broken up and new family connections formed. This is the direct result of the cheap view of the home which the slave system fostered, when the rights of husband and wife were subject to the whims or financial necessities of the master, and real home life was impossible. It is to the credit of the Church that this custom of co-habitation is being superseded by marriage, and that divorces and separation are being condemned by the churches, so that a decided gain has taken place in recent years.

Such, as nearly as we can paint it, is the condition of the Negro throughout a considerable part of the South; and I have, you will observe, left out of the picture one of its darkest lines, namely, the sense of social wrong, the stigma put upon race, the spirit of caste contempt, which too often scorns a man, educated and refined, merely because he is a Negro; thereby taking from him one of the strongest incentives toward self-improvement, that is, those rewards which belong to the inspiring toiler and scholar.

What should be the goal of Christian effort? To that question there can be only one answer: Equal rights, equal opportunity, Christian brotherhood in the fullest sense of those words. Our text gives the goal, a putting on of the new man, where there is neither "Greek nor Jew," i. e., no distinction of race; no "circumcision or uncircumcision," i. e., no "legal or ceremonial distinction"; no calling a man a "barbarian," i. e., "no pride of culture"; no "bondman, freeman," i. e., no "social caste"; no scorn, no patronage, no veiled contempt; but genuine, hearty Christian friendship and brotherhood; the recognition of the soul; Christ all and in all.

The steps by which this goal is to be attained are four: Industrial training, in the wider sense of the word; political justice; intellectual leadership; the Church, particularly, here an honest ministry of high ideals and practical wisdom. In considering these remedies we may not say that one should precede the other. These four lines of work must go on simultaneously. It is folly to say let the Negro learn a trade before he is allowed to vote, unmindful of the fact that suffrage is one of the best safeguards of the rights of labor. It is folly to say, let the Negro have a skilled hand before he is granted a cultured leadership; that

is the way to expose him to the demagogue and the anarchist. Above all any scheme of the settlement of the race problem which implies or appears to imply that the Negro is somehow to remain an "inferior," that somehow his true position is at the bottom of the social scale, rather than in that place for which God by native talent fitted him,—such a scheme is doomed to failure from the start, and is a step away from the goal which we are seeking.

I cannot but fear that much of the popularity of "industrial training" in certain quarters comes from a tacit conviction that the Negro is to be kept down and deprived of those privileges of culture or of the ballot, to which he is fairly entitled. In so far as this motive lurks in the background, all such efforts will be empty of good, if indeed they are not positively harmful.

Yet one great remedy for the miserable condition of the people of the black belt will undoubtedly be the teaching them habits of thrift and skilled labor; the trades of carpenter, blacksmith, and the most economical methods of cotton raising and farming. This is the work which Gen. Armstrong and Dr. Frissell have done at Hampton, which Booker T. Washington has accomplished so remarkably at Tuskegee, and which is fundamental in our Congregational (A. M. A.) schools. From these schools graduates go forth, many of them to raise the best stock, the fattest porkers, the heaviest corn or cotton in their district. Their homes are models of neatness and thrift; they pay on a cash basis, and encourage their neighbors in like habits. Not seldom their white neighbors have come to them for the choicest seed, or for lessons in improving farming. That this is today the immediate and most crying need of the South is recognized on all sides. And it is pleasant to notice that this training is being welcomed with eagerness not only by the Negro himself, but by his more fortunate white neighbor and landlord. The thousands of gradutes from these schools are slowly changing the business sentiment of the South from one of suspicion to one of hearty co-operation with the Negro.

The second step toward our goal must be political justice. The right of the negro to a fair trial before the law must be respected. Let me quote the words of a leading university man of the colored race: "Accused of crime, he (the Negro) claims the American right of a trial by jury. He feels grieved that in the last fifteen years two thousand of his race have been summarily hanged, shot, or burned." What is lynching? It is anarchy; and anarchy in a peculiarly base form. It seizes a man, often merely on suspicion; sometimes without a shred of evidence, and hurries him to torture revolting and unspeakable. It is an outbreak of the animal and beastly at which the soul shrinks back appalled. Does some one say, This is the only way to prevent crimes which make it unsafe for a womain to walk the streets of Southern cities unescorted? But the lynchings of the Negro are not confined to this cause. Careful inquiry has shown that between two-thirds and three-quarters of the lynchings of Negroes in the South had not even the claim of this crime as an excuse. In many cases the charges were most trivial, and served only as a pretext for the savagery of the mob. Does some one say that the Negro is peculiarly given to assaults upon the honor of womanhood? A reliable Eastern paper declares that the reported accusations of assault upon women in the city of Chicago within a year numbered sixty-eight. Chicago contains less than two million inhabitants, while for the nine million Negroes of the South the number was thirty-five. And it is certainly true that the stain upon womanhood of the South whereby nearly one million mulattoes bear the marks of an illegitimate birth, has come not through the violence of the negro, but through the licentiousness of the slave owner or his sons, as aggressors, taking advantage of the weaker people under their power. Ever the same story, the wolf accusing the lamb, and ever the need for a Nathan to say, Thou art the man!

Lynching a remedy! Lynching makes the Negro not a convicted felon, with the brand of shame; lynching makes the Negro appear to his fellows a victim, sometimes even a martyr; and wherever lynching prevails, there the worst passions of both races boil. The public shame of it is that when last spring our Government—America—home of order and freedom, desired to send to Russia her protest against the awful massacre of the Jewish peasants, a prominent Russian officer, evidently inspired by the highest authority, should have defended the crime on the ground that the Russian felt toward the Jew as the American did toward the Negro; and every Continental paper laughed in its sleeve or openly mocked at us saying, Thou hypocrite, first cast the beam out of thine own eye!

Nor must there be any step backward in relation to the ballot. Rob the colored man of his vote and you rob him of the great shield by which he can protect himself from oppressive laws, such as those we were studying in Georgia. Rob him of the ballot and at the very time when he most needs encouragement you take away that greatest incentive to aspiration, the privilege of the American citizen. Wholly aside from its influence upon the Negro, our Government ceases to be a Republic when one whole race is disenfranchised. When we have grandfather clauses and hereditary privileges, that moment we become an aristocracy, and fail to be a Government "of the people, by the people and for the people." We quote again the wise words of a Negro: "We ask for no corrupt, no ignorant ballot. Put up any fair test, education, or property, or both, and apply it to black and white alike, and we will make no objection. In fact that is what we seek."

It will not do to give the Negro the ballot or even to teach him a trade, and not also give him the best and broadest leadership, and the true teachings of religion. To stop with the first two, and omit these last, is to leave him ignorant, embittered, the prey of the demagogue, or the credulous victim of a religion which overlooks the ten commandments and the obligations of temperance, in mad emotional frenzies. This need for leadership, the A. M. A. schools are meeting. They are sending out men who know how to expose the quack in politics; men who lead in a plain religion which makes its followers honest and moral; men also who can be patient, serving as peacemakers between the two races.

What are the signs of the times? For the moment, and on the surface they may appear discouraging; there has been a wide feeling of re-action against the Negro in some quarters; but to one who looks deeper probably the situation will seem less dark. The only serious dangers are that we should misunderstand one another; that despairing of the Negro we should hold aloof, and fail to give the help he sorely needs; or that we should fail to sympathize with the Southern white man under the staggering burden that he must shoulder.

Two pictures rise before my eyes, embodying the hope of the Nation. The first is an old man, yet still

erect as when he served with Stonewall Jackson at Chancellorsville, or charged with Pickett up the slope of Cemetery Ridge. A man of natural force, wide hospitality, courtly grace; an honest man and brave; sincere in his convictions, deep in his love for the "Lost Cause." Behold him going home, to a ruined plantation, an empty house, for a brother lies buried in the Wilderness. His property is gone, his hopes destroyed; all his conceptions of life overturned; his slaves his equals, yes his masters! I see him silent and uncomplaining, bearing the burden of defeat; quietly adjusting himself to the new, strange, and all but intolerable order; bringing order out of desolation; treating the Negro as a friend; assisting him, directing him with that understanding that so few Northern men have ever learned. I see him bearing the heavy weight of taxation for the education of both races; and now I see him once more donning the uniform as in behalf of the flag he enlists in another war for the oppressed. All honor to him; and let us who are of the North, who have not his burdens to carry, never forget to honor!

The other picture is of a dark-faced man, the son of a slave. Somehow to his heart has been wafted some stray seed of hope, ambition, yearning for the light of Christ. Penniless he trudges to the school, he knocks. Never mind more eager, heart more trembling for a life whose full meaning he scarcely dreams. Days of drudgery are followed by nights of ceaseless study. Slowly into the mind dawns the light of knowledge. Years pass; the trade is mastered; the mind is taught to think; best of all, the charity, the compassion, the sacrifice of the Redeemer have filled his heart, and with a patience caught from that divine life he goes forth to toil, to share in the redemption of a race. All honor to the Booker Washingtons, the new Negroes of the new South!

Let the future be judged by the past. Is it a question of courage? The Negro points to Fort Wagner and San Juan. Is it of thrift? The Negroes of Virginia own one twenty-sixth of all its soil, and one-sixteenth of all the land east of the Blue Ridge; and they are acquiring land at the rate of 50,000 additional acres yearly. In Georgia the amount of property owned by the Negroes has doubled in ten years, and in 1901 they returned for taxation property assessed at $14,118,000, and owned a million acres of land. Considering their poverty, certainly an amazing showing.

What of character? This year a Negro, a graduate of our Congregational College at Talladega, Alabama, Mr. George W. Crawford, won a debating prize as a representative of Yale Law School. Recently, too, Mr. Lewis, graduate of Harvard Law School and Amherst College, was appointed Assistant U. S. District Attorney for the New England district. No graduate of an A. M. A. school has been found connected with any of these crimes of lynching. Inquiries covering about two-thirds of the colored graduates, 2,500 in all, show fifty-three per cent in posts of responsibility as teachers; a sixth of ministers; another sixth doctors; a tenth were merchants, artisans, farmers, or in the civil service. Surely this is a showing not to be apologized for. "They have usually been conservative, careful leaders, seldom agitators."

The God of nations surely has a purpose for the Negro, and we may catch, even though dimly, some hint of his design.

The Negro will contribute much to American industry, not only through the manual labor which he performs, a work indispensable for the development of the South, but yet more through his grateful, loyal, contented spirit, bringing to our restless, jealous, envious temper, the saving leaven of affection, gratitude and contentment.

He will add a new richness to our music, as he sings with harps tuned beside the rivers of Babylon, those saddest, sweetest of all human melodies, the ballads of exile and deliverance.

Best of all, he will bring faith! For the Negro seems peculiarly susceptible to messages from the unseen world, wonderfully attuned to spiritual impressions. Practically every colored man in the South is a member of a church. A man in intellect, a child in heart, and as such receiving the first blessing of the Beatitudes; Blessed are the poor in spirit for theirs is the kingdom of heaven.

The progress from slavery, out from race hatred, up from the pride of caste may seem slow and painful, yet looking back across forty years we clearly see,

"They are rising—all are rising,
The black and white together!"

For we are beginning to put off the old man with his doings, and have put on the new man, where there is neither bondman nor freeman, but Christ is all and in all!

The Sunday-School.

BY REV. W. H. SCUDDER.

Baptism and Temptation of Jesus. Matt. iii: 13 to iv: 11.

Lesson 3. Jan. 17, 1904.

These two great events in our Lord's career call for much more space than allotted us, and a far greater thoroughness in treatment than can here be given. Leaving out even important matter, let us take our start from what the writer conceives to be the great underlying principle common to both events expressed in Psalm xl: 7 and 8, or better, the quotation from this Psalm in Heb. x: 7. "Lo, I come * * * to do thy will, O God." (1) When the rumor concerning John and his baptism reached Nazareth, it must have appealed powerfully to Jesus. For about 18 years he had lived with at least that consciousness of his relation to God and of his own work, expressed in the reply to his mother (Lk. ii: 49). Undoubtedly with the increasing years the questions as to the time and method of prosecuting his work must have often recurred, and yet no summons came to begin. The one thing we can confidently assert as a result of the silence was that determination to follow the divine will whenever it should be revealed to him. Such a continual attitude could not but have prepared the sensitive soul of this "Son of Man" for quick perception and apprehension of that will in its manifestation. So when John's announcement of the kingdom being at hand reached Nazareth there was one at least who was deeply impressed. As to the rite which had reflected itself into a distinctive title for this John, it must have become food for the profoundest thought and judgment on his part. For why should it have not raised similar questions in Christ's mind concerning his relations to it, that it does in ours, that it did in the Baptist's? The solution may have been found in the question afterwards asked by Jesus of the chief priests (Matt. xxi: 25), "The baptism of John, whence was it?" If satisfied that it was "from heaven" and that the Father's will related

him in some way to it, that was enough for Jesus. Holding this in mind, we may try to answer the question, How was it that Jesus could receive baptism at the hands of John? There are two distinct elements in this rite as John taught it. One was a personal element connected with the individual who submitted to the ordinance, namely, confession of sin, and repentance therefrom. Individual confession in this manner seems to have been a new thing in Israel. The priest made confession for the people as a whole on the great day of atonement, and in certain instances individuals confessed for themselves, but a general confession of this nature was unknown. Of course confession would be in conservance with the individual consciousness of evil. To some it would be more than to others. And it has been well said by Dr. Bruce that "Confession was not exacted as a conditio sine qua non of baptism, but voluntary. The participle means, while confessing; not, provided they confessed." The second element in this baptism was a preparation for and consecration to the heralded kingdom of heaven. It was a breaking with the past life, whether sinful or moral, in which the sense of the kingdom was absent, and entering on a new phase of life in which that kingdom should be first. The characteristic of this phase of life was "righteousness." And "The submission of a Jew to the rite (of baptism) was, so far, an act involving repentance, in that it implied that he put himself in the same position towards the coming 'kingdom of heaven,' which the proselyte took up towards the old Jewish dispensation" (J. M. Bebb). The chief aspect, therefore, was preparation for and consecration to the kingdom. If there was no sinful past to be confessed or repented of, there remained only this element for the one who came to be baptized. Our Lord's whole life had been a preparation for the coming kingdom, there was needed but the voluntary external consecration to it, and this he sought. Any implication, from submitting to the baptism, that he confessed himself sinful, or in need of repentance he was willing to bear. Jesus never considered that when following what he knew was right. His opponents openly denounced him a "sinner" because he associated with the Publicans and sinners; violated their conception of the divine law; made himself the "Son of God"; submitted to crucifixion. He was willing to be misunderstood if only he was following God's will, and the significance of this should not be lost on us in this initial act of his public career. The phrase "To fulfill all righteousness" is confessedly difficult. May not some light fall on it from the relation of Jesus to the kingdom. Men consecrated themselves to the kingdom in baptism that they, by fulfilling so much of righteousness as they could, should be the recipients of salvation; Jesus consecrated himself also, that by thus fulfilling "every form" of righteousness he could be the bestower of salvation. So it "Became him" (Heb. ii: 10) to overcome John's shrinking protest and plunge beneath the waters as did the rest. The signs following this act were full of significance. To the Baptist they were proofs that he might alter his proclamation. Henceforth his mission was to witness to the advent of him who he had hitherto predicted and prepared the way for (John i: 29-34.) To Jesus they were the inauguration of his public ministry; the anointing by the Spirit to the Messiahship, as the prophets were anciently anointed to office, and the self-consciousness produced in that moment when surrendering to the divine will he heard the heavenly voice that he was the Son of God who had been in the bosom of the Father. Into this mystery we may not venture save to say that the Spirit ever brings to his recipients a fuller consciousness of spiritual relationships, and the conscious reception of the fullness of the Spirit would place Jesus in possession of those conditions, without which we who believe in the trinity of the Godhead cannot understand the self-consciousness of the Divine Being.

2. Under control of the Spirit Jesus is driven into solitariness to consider his now fully realized mission. The key to these forty days seems (to us) to be the difference between the real Messiah, his mission and the method of accomplishing it, and the Jewish commonly received conception of these. The student can, by condensing his knowledge of Christ's career as it was actually worked out, perceive what perplexities, difficulties, even disasters from the human standpoint, Jesus had to face. The recorded close of the period sums up three great lines along which the greatest difficulties lay and the severest trial came. The first was the ability to accomplish the mission. The new found power could certainly accomplish that. Self-reliance has always first distinguished the real leader. He must formulate his plan and bend all his powers thereto. Here was an opportunity. He needed bodily strength to sustain him and the fast has been long. "Exercise the new found power as the Son of God to convert stones into bread." It was a struggle between self-reliance and God-reliance. Conscious ability to carry out his mission should spring from consciousness of doing as he pleased, because he was the Son of God. The intensity and reality of this struggle must have been augmented by the suggestion contained in the "if." Perhaps, after all, the idea was an illusion and he was not the Son, an exercise of power to supply his dire necessity for food would be proof of both Sonship and ability. The insinuation, the allurement, the design of the tempter, vanished into defeat by the single determinative act of Jesus. He fell back on the divine will. "Meat" for him was "To do the will of his Father." Notice how the consciousness, both of ability and Sonship came with the victory (v. 4.) The second difficulty lay in the people's recognition and reception of him as the Messiah. Bear in mind the radical difference between the real and expected Messiah, recall the struggle which for three years Jesus had, trying to convince the people of his Messiahship and its termination and couple this with the idea: how should the Messiah accomplish his mission without Israel at his side, and the force of the temptation will become evident. An exhibition to expectant worshippers as suggested (v. 5) would settle the difficulty at once, only the Messiah, God's anointed, could be preserved from being dashed to death. As to himself it would prove absolute dependence on God's power, just what he had declared for in the former struggle. Tradition and Scripture were both used to strengthen the suggestion (v. 6 and see Edeesheim). The struggle was decided by again falling back upon the divine will. That was not the kind of Messiah God had in mind, nor that the mode of manifesting him to Israel. To attempt to do as the suggestion prompted would be not trust, but presumption. Again the victory and again the acquisition of the very thing he struggled for. He could accomplish the assistance save that of the Father. The Israel needed was spiritual, not fleshly. The third suggestion was the most enticing because it lay nearest to the plane of the real thought of God. The kingdom was to come, it was to overcome the kingdoms of the world. The process would be stupendous if there was opposition, it would be easy if the kingdoms were al-

ready in possession. On the ground of the popular conception of Jewish supremacy over the world under the Messiah, we can see the force of this suggestion, but it pales before this other, that as possessor of the material kingdoms, Christ could quickly and readily permeate them with his spiritual power and make them part of the kingdom of heaven. That was God's mission for him, here was the opportunity. Again the victory through yielding to the divine will. Note he received the very thing the struggle was about, assurance of victory over the world he had learned obedience through suffering, he had entered his career through yielding. The kingdom would come by God's will being done, and he was the king, the royal victor.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

January 10.

Topic—How May I Overcome My Temptations? 1 Cor. x: 12-13; Heb. iv: 14-16.

Temptation may be either a good or an ill to the soul, according to the soul's dealing with it. If it is overcome or resisted, it becomes an instrument of virtue; if it is yielded to, it is a minister of vice, and, therefore, evil. There can be no character without temptation, so Faber was right when he said: "Wherever temptation is, there God is also." There is not one temptation that his will has not permitted, and there is not a permission which is not an act of love as well. Christ would not have been tempted in all points like as we are had there not been a deep meaning in it all—"yet without sin." Still, temptation is of the devil, not of God, for God tempts no man—it is of Divine permission only, not Divine origination; and, therefore, involved in the mystery of iniquity. It has been tritely remarked that temptation is the raw material of glory; and that the management of it is as great a work as the government of an empire, requiring a vigilance as incessant and as universal,—yet, in our dealing with our temptations, to make them the raw materials of glory, they must be overcome.

* * *

One of the surest ways to overcome temptation is that of being on guard against them. "Let him that thinketh he standeth take HEED lest he fall.' There is need of constant watchfulness, eternal vigilance at this point. We read in Thomas A. Kempis that "evil is first presented to the mind by a single suggestion;—the imagination, kindled by the idea, seizes it with strength and feeds upon it; this produces sensual delight, then the emotions of inordinate desire, and at length the full consent of the will." If this is true psychology, then the picket duty should begin at the border line of suggestion. When a picture comes stealing into our consciousness there should be a halt. Forward and give the countersign! and if it be not one of goodness, truth or pure beauty, it should be driven back into the night from whence it came. Temptation must be grappled with in its beginnings. If it is kept before the imagination too long, sin is the inevitable result.

We need to take heed and not drift. Be watchful, and not thoughtless; hold the reigns over our imaginations and desires, "lest we fall." God will not suffer us to be tempted above that we are able, without making for us a way of escape, if we loyally co-operate with him; but there is a point of personal choice which we alone command, and that is the point of voluntary welcome of the approach of evil. If we let the birds alight, they will pretty surely nest within our hair. We must turn not to the right or to the left, and let our eyes look straight on to overcome.

* * *

Another excellent remedy is to have immediate recourse to what is most contrary to temptation. We can cure ourselves best from the temptations we are most subject to by diligent practice of opposite virtue. If we are tempted to vanity and egoism, the remedy is to undertake lowly duties, assume servile tasks—wash the disciples' feet; if to dishonesty, by drilling ourselves to the most punctilious exactness in little honesties; if to covetousness by persistent practice of little generosities. This is the same principle made so much of by Dr. Chalmers in his great sermon on the "Expulsive power of a new affection," but it was first enunciated by Christ himself in "Be not overcome of evil, but overcome evil with good." If our hearts are pre-occupied with good thoughts, bad ones will have scant welcome, but evil attracts evil as a magnet metal, as the night, darkness; and as darkness, night.

Of a kindred principle to this is that of "To the pure all things are pure." What we wish to see, we most easily see. The good mind passes by the bad and it makes no impression upon it; the bad passes by the good. "Keep thy heart with all diligence, for out of it are the issues of life."

* * *

Another way is that of prayer. "Watch and pray, lest ye enter into temptation!" How true! And how true also, "The spirit, indeed, is willing, but the flesh is weak!" Therefore, we need to pray. Alphonsus Rodriguez, in his famous work on "Christian Perfection, uses this illustration: "As a man who lies at the foot of a tree and sees wild beasts coming toward him to devour him would presently climb to the top of it to save himself, so one who perceives himself beset with temptations ought to climb up to heaven and retire into the bosom of God by means of prayer, and thus he will be delivered."

We need to pray without ceasing to be armor-proof against the assaults of sin. Scientists tell us that our earth is protected from the impact of many fiery wanderers in space by the cushion of the atmosphere, which though invisible is still sufficient, so prayer creates an atmosphere about us, to protect us from the fiery darts of the adversary.

Perhaps it was this defensive power that led our Lord to include it in his model prayer: "Lead us not into temptation, but deliver us from evil!" And again I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. It is an evidence of the essential weakness of the adversary that he cannot make us fall into any sin against our own will. If, therefore, we strengthen our wills by God's will; if we link ourselves to omnipotence through prayer, all things will be possible unto us. We can conquer the prince of the power of the air with the weapon of "all prayer."

Church News.

California.

First Church, Berkeley. — Received ten members on June 3d, three on confession of faith.

Martinez.—Six united with the church Sunday, Jan. 3d, two by confession.

Fourth Church, San Francisco.—Two persons united with the church on confession of faith on the first Sunday of the New Year. Our Sabbath School Superintendent, Mr. J. W. Hatch, has been chosen president of the Golden Gate Union of the Christian Endeavor societies.

Campbell.—The first Sabbath of the new year was a delightful day for this church. At that time nineteen united with the church—ten on confession and nine by letter; six joined from one family the three older ones by letter and the other three on confession. It is good to see entire families thus united at the Lord's Table. In the evening we enjoyed a New Year's responsive service with the music in charge of the Endeavor Choir. The Christian Endeavor has taken on new life with their new plans for the new year, and gives promise of being a strong "right arm" for the pastor in his work. The interest in all the departments of the church life and work is good and increasing, so we look forward into the coming year with courage and hope. The church made a generous offering through the "Family Christmas Offering Boxes" to our missions.

Plymouth Avenue, Oakland, held its annual meeting on December 30th. Every department of church work reported an advance. During the year eighteen members were added to the church, and there has been a large increase in the audiences. The Sunday-school has paid up a sixty dollar indebtedness during the year and reports a neat sum in the treasury. After the business session, the ladies of the church served an appetizing supper to the members and friends, — of which there were a large number present.

W. A. Morrow gave an interesting sketch of the history of the church, and Deacon Whitten gave an enthusiastic address on the future outlook. A very enjoyable musical program was also rendered. Altogether the annual meeting for 1903 will long be remembered.

Pasadena, Lake Avenue.—Fourteen were received into membership last Sunday. This week is being observed in the church as the week of prayer, but not with the usual program. By invitation Prof. J. G. Rodger of Washington, D. C., is delivering a series of lectures on "Christian Evidences from a Scientific Standpoint." He comes to this coast with the best of testimonials to establish in one of the colleges a Chair of Christian Evidences from the Scientific Viewpoint. He spoke two Sunday evenings with marvelous effect. He can bolster up the Christian's faith and dispell the doubts of unbelievers. He is proving a great blessing to the church. In his annual message to the members of the church, his regular New Year's letter, Pastor Emerson gave as a motto for this year the following: "Freely ye have received, freely give." It was the text for an excellent sermon Sunday morning. The ladies of the church served lunches on Tournament Day and cleared $68, which will go towards the new building.

Lodi.—The annual meeting was held January 1st, after a good dinner, at which about fifty sat down together. Seventeen members have been received during the year, and twelve lost by letter death and revision of roll. All departments of the church show growth and finances are in a healthy condition. Two new members were received January 3d. The interior of the church is now being papered and painted. The Sunday-school is not large, the average attendance being about sixty, but it does good work and has raised $100 for its expenses during the year. Sixteen good Bibles and several gold and silver stars were awarded for faithful attendance during 1903. During the present pastorate of a little over two years, forty-nine members have been received, thirty of them on confession, of whom twenty are young people who are proving loyal to the church, and nearly $900 raised for improvements. Rev. G. H. De Kay's report for 1903, covering Lodi and Lockeford, showed 144 sermons and lectures, 43 classes in Sunday-schools, over 100 other meetings of various kinds, either conducted or attended, sixteen funerals, eight weddings, and over five hundred calls, in ten months. The membership of the two churches is widely scattered over a large territory, and an afternoon's "calls" frequently means twenty miles wheeling. The last Sunday morning of the old year was given to a special Old Folks service, at which there was a large attendance.

Pasadena, First.—It was with many a tug of the heart-strings that the members of First church met December 27th for the last time for worship in the old church that has housed them for nearly seventeen years, and began services January 3d in the Y. M. C. A. auditorium at the center of town. One could hardly help recalling old memories on the last Sunday, thinking of the wedding rings that had been slipped on before the altar, of little ones christened here, of the folded hands that had been carried to their long rest from this hallowed spot. And as if to emphasize these memories, several little ones were presented for baptism on Christmas Sunday, and on the evening of New Year's Day occurred the wedding of Miss Ella Green, daughter of Deacon G. A. Green, who has faithfully served the church for many years as clerk, treasurer and deacon. It seemed fitting that the church family should gather on this occasion for the last time in the old church. But the time for retrospect is past, and the future now beckons with responsibilities and opportunities unlimited. The church was fortunate in securing so commodious and comfortable a home for its sojourn while building the new church; the audience hall is a cheerful, pleasant room and there are several small rooms which may be used for class room for the Sunday-school. There was a good attendance at the Sunday-school and both morning and evening congregations were much larger than the average congregation at the old site. Dr. Meredith's morning theme was partnership with God, the discourse being most appropriate for the occasion.

Idaho.

Rev. Frank Whitman, of Whitman College, Walla Walla, was accepted to the pastorate of the Wallace Congregational Church.

The Congregational Society of Kellogg has secured two lots, and will at once begin preparations for the erection of a church.

On last Sunday, Rev. Alexander Lennox, of Den-

ver, Col., commenced his ministry with the churches of Kellogg and Wardner.

NOTES AND PERSONALS.

Rev. Luark, after years of faithful Home Missionary service, is taking needed rest with his friends in Montesano, Washington.

The Saratoga Congregational Church received four to membership January 3d by letter, making twenty-four during the present pastoral of a little over nine months.

Dr. Clark, President of the Christian Endeavor Society, showed, in his short visit to our city, how the great work fills his mind and heart. With the long voyage to New Zealand just before him and his daughter, he spoke to a large audience in Dr. Adams' church, on Wednesday evening; and though he was to sail on Thursday evening, he twice, during that day, met with Christian workers, to answer questions, to pray for the society, and encourage them in their work.

The Fisk Jubilee Singers have come and gone; and while they were received coldly by some in our city, they found a warm welcome waiting for them in the beautiful crowded auditorium of the Young Men's Christian Association. The wonderful negro melodies charmed the hearts of young and old. How perfect the execution of all that was attempted—the clear and distinct utterance, even when the voices sank almost to a whisper, was a delight to many who in church have almost given up the thought of hearing all the words of the sacred songs. Mrs. Cole, the noble honored leader, charmed and pleased the large audience by her singing. And as to the slight that was given them, how nobly they rose above it. It reminds one of a scene in the life of that distinguished orator and statesman, Fredrick Douglass. He had been asked to ride in the baggage car, although he had paid full fare. When one of the passengers who came to console him said: "I am sorry, Mr. Douglass, that you have been degraded in this manner." Mr. Douglass straightened himself up on the box upon which he was sitting, and replied: "They cannot degrade Fredrick Douglass. The soul that is within me no man can degrade."

The annual letter sent out by the pastor of the First Church, San Francisco, marks the close of seven prosperous years of Dr. Adams' pastorate. There has been an average addition of 104 during the last three years, but many faithful workers have moved away to find their home in other churches and enrich their working force. The reported benevolent contributions for 1903 will almost, if not quite, reach $35,000. Included in this is about $19,000 towards the debt of the Young Men's Christian Association. If to the above is added the amount given for their own expenses, we find that about $50,000 has been given by this church and congregation. A great part of this is made up of the small amounts of those who often grieve that they cannot do more. The letter says: "In spite of removals and deaths, our audiences show a steady increase each year; we have them all counted. We want to know whether we are growing or declining. This is a gain at the very time when a large part of our population, and many of them professing to be Christians, are filled with the feeling that they can get good somewhere else than at church. The disposition to get off in the country or up in the mountains is very strong, and all sorts of excuses are made for doing so; but that will never take the place of the worship of God in the public assembly; it does not rest the whole being, and does not give the spiritual inspiration that the weary toiler seven days in the week most needs.

POMONA COLLEGE.

Although it is vacation time at Pomona College, the chapel was well filled for the Christmas services.

Pastor Kingman delivered a scholarly sermon from the words: "His name shall be called 'Wonderful.'"

Introducing his subject, he pointed out the fact that successive foes, as Voltaire and Strauss, who had prophecied the speedy decline of Christianity, had themselves become only an unpleasant memory, while the Christian faith is brighter than ever. The speaker cited the noted Socialist editor of London, who is now making a terrific onslaught on the Christian religion, as another who will soon pass by and be forgotten.

Christianity will triumph, because:

1st. There is a personality behind the fact of Christianity. A stream cannot rise higher than its source, and when we trace our religion to its source we find a living Christ.

2nd. Because of the pre-eminence of Christ as a teacher. Three elements of his teaching were mentioned:

1. Its universality.—Applicable alike to the savage in his wilds and to civilized man.

2. Its completeness.—Other faiths have rays of light, as the "Silver rule" of Confucius, but they are nullified by other teachings. Christianity is consistent.

3. The authority of Christ's teaching is above all. A sinner who could write the gospels would be a greater miracle than the gospels themselves. Christ promises great things to his followers. Does he give them? "Come unto me and I will give you rest." Have any found this true?

The vesper service was given over to recitations and songs by the Sunday-school.

Professor Norton gave a short address, in which he contrasted the Sunday-school of the present with that of long ago. We are free from the doggerel of the old school, but in old times they had the Bible, and none of our modern "helps" can supplant that. He then made an earnest plea to the parents and teachers that the children should commit more of the Bible to memory.

The singing of the children was the best proof that doggerel and jingle are unnecessary to a successful school.

C. H. Longfellow.

WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting will be held Thursday, January 21st.

A most cordial invitation has been extended to us to hold this meeting at the Chinese Mission, No. 21 Brenham Place, San Francisco.

Our Chinese friends will serve tea. **Please bring basket lunch.**

Mrs. F. B. Perkins.

THE CHINESE CONFERENCE.

In response to an invitation sent out by Mr. F. W. Damon, the missionary to the Chinese in Honolulu, who is stopping temporarily at Mills College, a large number of Chinese young men met at the college on Tuesday of last week for an informal meeting and conference. Most of these young men are students in the universities and in various professional schools about the Bay, and with them were invited several of the Chinese pastors, as well as a number of American gentlemen who are particularly interested in the welfare of this people, including such veterans as Dr. Condit and Dr. Pond.

A bountiful luncheon was provided by Mrs. Mills, the tables being decorated in true Oriental style and provided with Chinese delicacies. A Chinese Glee Club discoursed fine music, in true college style. After the luncheon the company adjourned to the hall, where two hours were spent in earnest conference, the great theme being "The best influences to elevate the condition of the Chinese people."

Christianity and education were the two forces most urgently recommended, and much stress was laid upon the need of the two going together. Most of the speeches were in English, several of the young men expressing their thoughts in this language with much clearness, while sufficient Chinese were interspersed to give variety to the proceedings.

The results of this conference may be far-reaching, for these young men are mostly picked characters, a number of them having been selected by the Chinese Government to come to this country and obtain a liberal education. They will go back to their homes, carrying fixed impressions, and it is highly important that they should see American life with all its imperfections, but also the inner, deeper Christian life of such men as they met in this conference at Mills College, under the leadership of such a devoted friend to their race as Mr. Damon.

Addresses were made by Messrs. Pond, Condit, Heacock, Montgomery, and others, as well as by the young men themselves, and the meeting closed with an earnest exhortation by Rev. Jee Gam, addressed to the students in their native language.

THE SECOND SIN.

It seems to me that I read somewhere an article entitled "The Second Sin," or one that spoke of the second sin, but I cannot find it. I have searched through all my papers, through the books I have been reading of late, and through my magazines, but it is gone. No, it is not all gone, for, although the thought came from the night and went back into the night, it left a lesson with me that has kept growing in my soul.

The second sin, the second sin! That is easy. It is the first sin I was taught to fear. The beginning of a downward course had gathered in its little moment all the sorrow, wrong and pain of the whole journey, and of the end of the journey, too. If the first sin was not committed, the others could never follow. If I should never swear my first oath; if I never drink my first glass; if I never steal my first coin, I would be free from the horrors of these sins. But, whenever a beginning was made it has been easy for me to open the flood-gates and let the torrent flow. The second sin has caused but little care. I have looked on fallen men, and that—"It makes but little difference now how often their sin may be repeated. Since they have begun, they are free to continue."

Others have thought that the second sin was easy. Milton says that Eve feared to sin the first time, but when she had sinned once, he says of her: "Nor Eve to iterate her former trespass feared." She was under condemnation now, and might as well go on. She was still disobedient, even if she obeyed from now on. To sin again was easy.

If a man steals once he is a thief, and is but a thief if he steal again, and will be a thief if he does not steal the second time. He has sinned once; there is no use to try to be honest now. He might as well go on.

But what did that article say about the second sin? I must find it if I can. It must be dangerous to argue that sin is necessary because it has begun. Pity the nation or the man that becomes used to sin. This age in which we live is cursed by the thought that sin is unavoidable; that it must be excused "because it has begun." Is there less evil in the second sin than in the first? Why does the judge so often pardon the prisoner if this is his first offense? No, it is the second sin that damns. If this man is brought to court the second time for repeating the same offense, he will get the limit of the law. The first sin may be done in weakness; the second sin is wickedness. We may be caught the first time off our guard, but not the second.

Bunyan's Christian was trapped by many enemies "once," but he did not sin the same way the second time. We could hardly have excused him if he had gone back to Doubting Castle and Giant Despair the second time. Even Christ condemned the second sin and threatened it with a severe punishment. After healing the man at the pool of Bethesda, he found him in the temple and said to him: "Go and sin no more, lest a worse thing come unto thee." The man had been thirty and eight years a sufferer, "longer than most people live," and yet, a worse thing would come upon him for the second sin! When the devils come back to a man the second time, "the last state of that man is worse than the first." It is sad to see a soul going back to the second sin. That is sinning against light and against experience, and is deserving of a severer punishment than the first. The time never comes when the soul can say that the second sin makes no difference.

INLAND EMPIRE LETTER.

By Iorwerth.

The ladies of the church at Pendleton had their annual sale and supper last week and were very well patronized. Preparations are going on by the Sunday school for a Christmas exercise.

The Inland Empire Congregational club celebrated forefathers' day December 18th with a banquet at the Plymouth church. The church was tastefully decorated with green boughs and cut flowers. The women of the church furnished and served the supper. Dr. W. L. Hall presided in the absence of President Cyrus Bradley. The following officers were elected to serve for the ensuing year: President, Cyrus Bradley; vice-president, A. Bower; secretary, S. W. Kiesling; treasurer, J. A. Yeomans; auditor, E. C. Blanchard.

Making Ourselves a Blessing to Others.

God's blessing is to be sought in prayer in order that God's people may be a blessing. We are to receive in order that we may pass on. While we pray for ourselves, and it is important and necessary that we should, the ultimate purpose of our prayers should be the salvation of all men. While we reach out our hand in faith to receive the riches of God's grace, it is that others also may be enriched through us. Prayer will soon become stagnant and powerless for our own soul's good if in our praying we never think of others. True prayer is unselfish. True prayer follows the outgoing of God's love, and that reaches to the ends of the earth. If it is a bad sign to be always praying for others and never for self, it is an equally bad sign to be always praying for self and never for others. Study carefully the sixty-seventh Psalm and learn its lesson for the prayer life.—Chas. A. Cook.

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The way to the Promised Land;
Not the day when Joshua
Bade the sun to stand;
Not the day when Caesar bled,
Not the day of Bunker Hill,
Not the day of Waterloo,
Not the day she said, "I will,"
Sweetly whispering to you;
Not a day that's past for aye,
But today.

Length and Strength.

Prayer is measured, not by length, but by strength. The divine gauge of the worth of prayer is its pressure on the heart of God. The lock of prayer sometimes goes hard, and calls for strength of purpose. The kingdom of heaven has to be taken by force. There is such a thing as laboring and striving in prayer. Thus Jesus prayed in the garden, and Daniel in Babylon, and Epaphras in Paul's hired house. Such were the prayers offered of old in the catacombs as the torchlight flickered; in alpine caves where Waldenses cowered; on hillsides where the covenanters sheltered under the cliffs. * * * Let us pray, remembering that everything depends on the gracious promise of God, but as if the answer depended on the strength and tenacity of our entreaty.—Selected.

On Another's Merit.

Take a simple illustration: When I was in Belfast a few years ago I wanted to visit Prang's chromo-lithographic works. A great deal of the process is secret, and strangers are not admitted, and I could not get access to the works. But my friend and host, Robert Corry, Esq., said, "If you would like to go through, I can easily secure you the permission." He took his card and wrote over it: "Will Messrs. Prang & Co. kindly show Dr. and Mrs. Pierson through their works, and oblige Robert Corry." I presented this card, and they detached the foreman of the works, who guided us for two hours, and showed us even the private processes connected with the production of Prang's fine products. Now, observe: I could not have gone through those shops on my own merits, or in my own name; but the name of Robert Corry carried me through. Now, when I presented that card, who made the request? Robert Corry. I presented it, but he made it. While we present the supplication Christ makes it. It is in his name.—A. T. Pierson.

Do We Need Help?

Do we not need succor? Certainly; and he is able to succor the tempted, because he has suffered the very worst that temptation can do. Not that there was ever one symptom or thought of yielding; yet suffering to the point of extreme anguish beneath the test.

O sufferers, tempted ones, desolate and not comforted, lean your heads against the breast of the God-Man, whose feet have trodden each inch of your thorny path; and whose experiences of the power of evil will qualify him to strengthen you to stand, to lift you up if you are fallen, to speak such words as will heal the ache of the freshly gaping wound. If he were impassive, and had never wept, or fought in the Garden shadows, or cried out forsaken on the cross, we had not felt him so near as we can do now in all hours of bitter grief.—Selected.

What is a Promise?

God does more than to give general assurance of a willingness to hear prayer, and to relieve human want. He makes mention of specific blessings, which he is ready to bestow. These more minute pledges are in various forms of promise, prophecy, covenant and command. A promise is a direct engagement; a covenant is a still more formal and solemn act, usually accompanied by a seal; a prophecy is a statement of divine purpose, intended for our encouragement in prayer and labor; and a command implies a result which God is willing to aid us in securing. It is only necessary, then, to ascertain that the desired favor is covered by some promise, covenant, prophecy, or command, to have a perfect warrant for faith that, in answer to prayer, God will bestow that very thing.—William W. Patton.

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King Cyrus an Eample for Boys.

When visiting his grandfather, Astyages, King of the Medes, this young Prince, when but twelve years of age, one day chose to act the part of cup-bearer to the King. Astyages praised him for his dexterity and grace, but said, "You have forgotten one essential ceremony, which is that of tasting." For the cup-bearer used to pour some of the liquor into his left hand, and taste it before offering it to the King.

"No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony."

"Why, then," said Astyages, "for what reason did you do it?"

"Because I apprehended there was poison in the liquor."

"Poison, child; how could you think so?"

"Yes, poison, grandfather, for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived all their heads were turned—they sang, made a noise, and talked they did not know what. You yourself seemed to have forgotten that you were king, and that, they were subjects, and when you would have danced you could not stand upon your legs."

"Why," says Astyages, "have you never seen the same thing happen to your father?"

"No, never," said Cyrus.

What a happiness it would be were all the boys of America as carefully trained in habits of self-denial and abstinence as was this wise and gifted prince, who was thought worthy by God to be the deliverer of his people from their captivity in Babylon.—National Advocate.

How the Chipmunk Got the Black Stripe on His Back.

As everybody knows, the chipmunk has a black stripe running up and down his back.

According to the red Indians he did not have any black stripe on him at all originally. They say that he got the one he now wears in the following manner:

The animals used to meet once a year to elect a leader, and, once upon a time, the porcupine was chosen for that position.

The first thing the porcupine did was to call a great council of all the animals. Then he placed before them the following question: "Shall we have day all the time or night all the time?"

It was a very important matter, and the animals began to debate it earnestly. The bear said he wanted night all the time, for then he could sleep, and sleep was the most pleasant thing he knew of.

But the little chipmunk said: "No, I want night part of the time and day part of the time, for then we can have a time to sleep and a time to gather nuts and hop around among the trees."

The big bear and the little chipmunk got into a violent discussion over the question, and the other animals became silent and left the two to argue it out.

It was night while they were debating, and when they had got out of breath arguing, they began to sing.

"Night is best; night is best. We must have darkness!" sang the big bear.

"Day is best; day is best. We must have light," sang the little chipmunk.

"Night is best; night is best. We must have darkness," growled the bear in a deep, thunder tone.

"Light will come. We must have light. Day will come," piped the little chipmunk in his shrill voice.

And, just as he was singing, the day began to dawn and the light of morning to illumine the world.

Then the bear and the other big animals on his side of the question saw that the little chipmunk was prevailing, and set up an angry chorus, so that the chipmunk was afraid and ran for his hole in a neighboring tree.

The bear and his followers ran after him and, just as the chipmunk was diving into his hole, the big bear reached out his paw to catch him. But the chipmunk was so quick that the paw of the bear only grazed his back and he got into his hole in safety.

But you can see to this day in the black stripe on the back of the chipmunk where the paw of the bear who loved darkness just grazed the fur of the little fellow who loved the light.—The American Boy.

Guard Your Conversation.

I wonder whether we realize how much of our ordinary talk consists of criticism? There is no doubt that it is immensely interesting to watch people, to study their characters and ways, and to communicate our impressions about them to others. Take away the element of personal criticism, and conversation, one must admit, would lose a good deal of its interest. Yet is it not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by sprightly and witty comments on mutual acquaintances, that in all probability your own personality is furnishing a text for a similar entertainment with the next group of callers? After all it is better to be kindly than to be amusing; it is better to pass over a good deal that does not quite commend itself to us (so long as no principle is involved) than to be always making a fight for one's own way of doing things at the cost of friction and disagreement. Hundreds of years before the Christian era, when an Eastern poet wished to sum up his impressions of perfect womanhood, he closed his ideal portrait with these words: "She openeth her mouth with wisdom, and in her tongue is the law of kindness."—Selected.

Keeping Friends.

Friendship is worth taking trouble about. It is one of the things about which we should remember the Apostle's command, "Hold fast that which is good." Thoreau said, "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their mutual friendship after he had selected them. The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Selected.

Modern Proverbs.

An example is the best argument.

Forgiveness is the sweetest revenge.

Conscience is condensed character.

Sin is not cured by calling it names.

The man of great signs is usually a small man.

A man can feel good without being especially good.

You cannot whitewash yourself by blackening others.

A heavy sermon makes a good sinker, but a poor bait.

That virtue is always desirable which the devil derides.

Heights of philosophy are good place on which to freeze.

A wise man will watch himself as well as his children.

It is a sad religion that is never strong unless its owner is sick.

Compared to the atheist, the devil is a monument of credulity.

Habit is an incubator; everything depends upon what you put into it.

Don't trust a man because he wears the golden rule in his hatband.

Every man who lets himself loose binds himself fast to the devil.

The man with the short meter practice is sure to make the long meter prayer.

The man who makes his own god would not want to be left alone with him in the dark.—Chicago Tribune.

TIRED OUT.

There's many a farmer's wife sits on the porch in the growing shadows of a summer evening, knowing to the full what it is to feel tired out; as if there was not another ounce of effort left in her. But she knows how sound her slumber will be and how refreshed the morning will find her. That's the tiredness of a healthy woman. But it's another thing for the sick woman to feel tired out. Rest only seems to increase her suffering. Just as in profound silence a discord jars the ear more forcibly, so now that she has stopped moving about, this tired woman feels more acutely the aching back and throbbing nerves.

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"Words cannot tell what I suffered for thirteen years with uterine trouble and dragging-down pains through my hips and back," writes Mrs. John Dickson, of Grenfell, Assiniboia Dist., N. W. Ter. "I can't describe the misery it was to be on my feet long at a time. I could not eat nor sleep. Often I wished to die. Then I saw Dr. Pierce's medicines advertised and thought I would try them. Had not taken one bottle till I was feeling well. After I had taken five bottles of 'Favorite Prescription' and one of 'Golden Medical Discovery' I was like a new woman. Could eat and sleep and do all my own work."

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Prayer for Others.

When the emperor of Rome was in the field with his army, it was forbidden that any one should approach his tent at night. The penalty was instant death. One night a soldier was seen approaching the tent of the emperor bearing a paper in his hand. He was promptly arrested and sentenced to die. The emperor, however, within his tent, heard the commotion outside, and asked what it was about. He was told the cause, and said if the soldier's petition was for himself he must die, but that if it was for others his life should be spared. It was learned that the petition was for three fellow-soldiers who had been found sleeping at their post. This soldier was coming to the emperor with the plea that their lives might be spared. So the emperor gave command that because of the nature of the petition the soldier should live and also that his plea should be granted. When we come to God only for ourselves our prayer is not pleasing to him. It is selfish, unloving. But when we come with intercession for others he is pleased, for in our hearts is love. When we pray to God, therefore, we should speak not only on our own behalf, but should bring the burdens and needs of others.—Selected.

The Remedy.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which, in a well-known hymn, is called "The old, old story," told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

A professor in a Western college had been annoyed by the tardy entrance of a student into the lecture-room, and pointedly stopped talking until the man took his seat. After class the student went to the desk and apologized. "My watch was fifteen minutes out of the way, sir. It's bothered me a good deal lately, but after this I shall put no more faith in it." "It's not faith you want in it," replied the professor; "it's works."—The Wellspring.

Vermont sowed to the wind and is now reaping a whirlwind of drunkenness, debauchery and lawlessness. The Rutland News says there are as many illegal saloons as before license was adopted.—Ex.

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God Always Near.

Samuel turned toward the elders of Israel, heard their story, then turned his face about and told God concerning the whole thing. It is a wonderful kind of life,—God always so nigh at hand. Will he not be equally nigh at hand today? Has he still to be sought for as if he had hidden himself beyond the voice of the thunder, or is he nigh at hand so that a sigh can reach him, and a whisper can stir his omnipotence into beneficent interposition on behalf of his sorrowing, suffering people? It would be a new life to us if we knew that God beset us behind and before, laid his hand upon us, and that not a throb of our heart escaped the care of his love!—Joseph Parker.

The duty of praying for others is frequently inculcated in the New Testament. It is one of the obligations arising from that great law which makes it impossible for any of us to live an independent and an isolated life. We are members of one body; if one member suffers all the members suffer with it; if one members is strong and healthy all the members share the health and strength. We are not fighting a solitary battle. We belong to a great army, and the fortunes of a regiment in a remote part of the field may give us an easy victory or increase the chances of our defeat. We are to offer supplication for "all the saints." Paul himself asked for the intercessions of the Ephesian Christians. He knew that by their prayers they might secure for him a clearness and a vigor of thought and a fearlessness of spirit which, apart from their prayers, he might not possess, and we cannot tell how much of his energy, fire and courage came to him in answer to the prayers of unknown and forgotten saints.—R. W. Dale.

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